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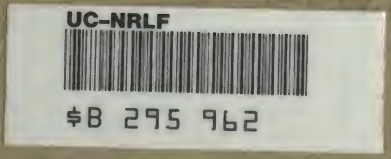

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Pioneering Lakherland

Reginald A. Lorrain.

ioneer to the Wild Head-hunting Tribes of Lakherland, Further India.

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Enlarged and revised—24,000 *copies.*
Jan., 1920.

5th EDITION.

The Wonderful Story
OF THE
Lakher Pioneer Mission

FOUNDED ON PRAYER. LAUNCHED IN FAITH.

February 11th, 1905.

EVANGELICAL & INTER-DENOMINATIONAL.

BY

REGINALD A. LORRAIN,

Pioneer Missionary to the Mara or Lakher Tribes,
and Author of

"Five Years in Unknown Jungles."

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1, King Street, Cheapside, London, E.C. 2.

Bankers—JOINT STOCK, CITY & MIDLAND BANK, LTD.,
North Shields Branch.

PRINTERS AND PUBLISHERS,

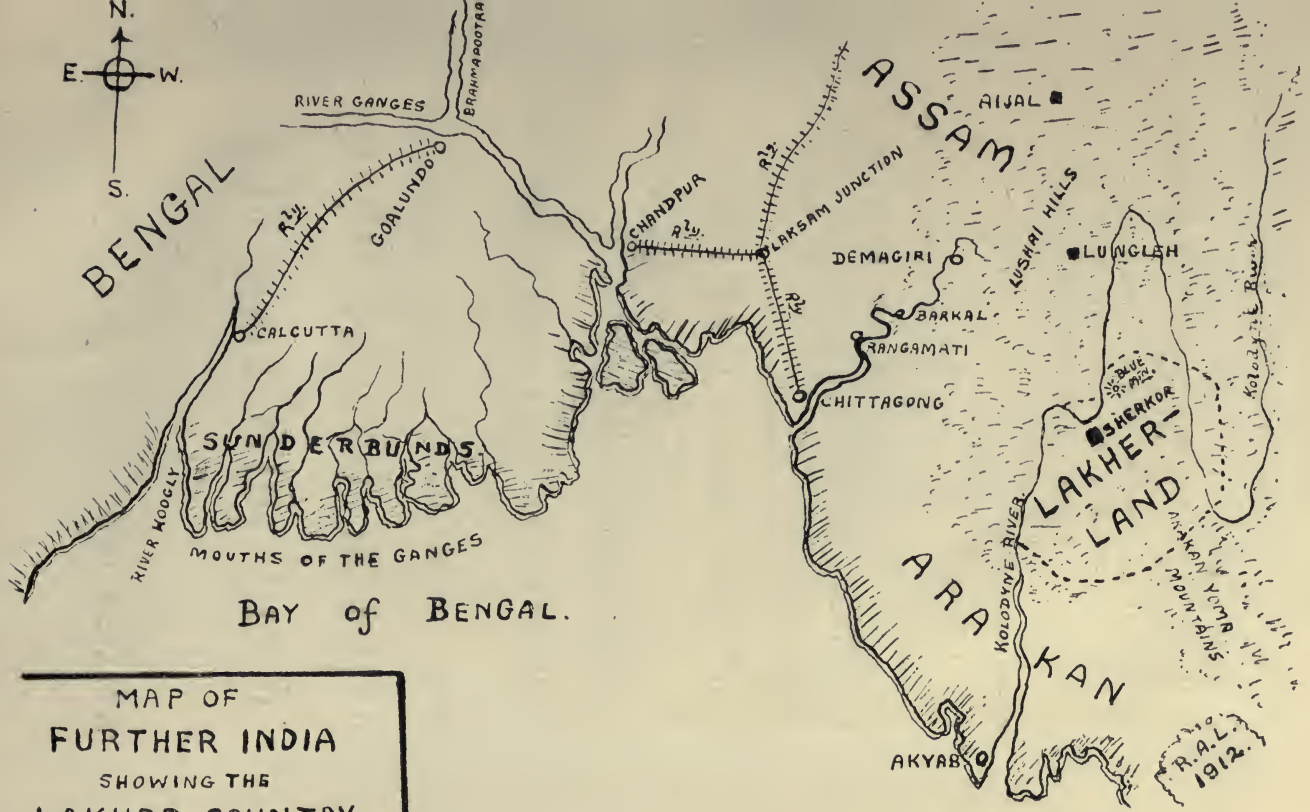
LAKHER PIONEER MISSION,

23, Putney Common, London, S.W. 15.

TRADE AGENTS.

PICKERING & INGLIS, 14, Paternoster Row, London, E.C. 4;
229, Bothwell Street, Glasgow; 75, Princes Street, Edinburgh.

PRICE SIXPENCE. [8D. Post free.]



MAP OF
FURTHER INDIA
SHOWING THE
LAKHER COUNTRY.

Mr. and Mrs. Reginald A. Lorrain the Pioneer Missionaries to the wild headhunting Mara or Lakher Tribes, with their daughter, who was born in that country on September 18th, 1909, and called by the natives TLOSAI ZUAON (or " Lakher Princess.").

The hut in which Mr. and Mrs. Reginald A. Lorrain and their dog Crusoe spent the first two-and-a-half months of their pioneering in Lakher-land.

An aged Lakher woman skilled in the art of pottery.

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1920

The Wonderful Story of the Lakher Pioneer Mission.

The world is dark but you are called to brighten,
Some little corner; some secluded glen;
Somewhere a burden rests that you may lighten,
And thus reflect the Master's Love for men.

The North-west frontier of British India, on account of the turbulent character of its many Mahommedan tribes, has in the past years been brought prominently before the British public and much has been learned of the manners and customs of the people. On the other hand, of the numerous tribes which inhabit the mountainous north-east frontier comparatively little is known to those of the outer civilized world.

Assam, the most easterly province of the Indian Empire, consists of the great Brahmapootra Valley in the north, and the Surma Valley in the south, together with the hills forming the watershed between them, and parts of the wild mountainous tracts which separate India from Tibet and Burmah.

Whilst the spiritual interests of the inhabitants of the valleys and of the hills forming the watershed are being cared for by two missionary societies, the tribes living in the unsurveyed forests and mountains of the border were, for the most part, wholly unevangelised; especially was this true of those in the extreme south-eastern corner inhabiting the North Arakan Yoma Mountains lying between the sea coast of the Bay of Bengal and Burmah.

These wild hillsmen afford a most encouraging field of labour for the Christian missionary, for, unlike the Hindoos and Mahommedans, they are unprejudiced, and having, apparently, no real religion of their own are willing to accept whatever is first brought to them. Numbers of these simple people are constantly coming in contact with Hindoo traders, and are fast becoming Hindooised. Where this has happened they have become far more attached to their new religion than the strictest of the Hindoos themselves, and it has been found then that their conversion to Christianity is almost hopeless. With this knowledge how much it

behoves all followers of Jesus to see that the Gospel be presented to them while they are yet in their primitive condition. Where this has already been done large numbers of these aboriginal tribesmen have embraced Christianity, and have become true and sincere followers of Jesus.

On February 11th, 1905, it was laid upon the heart of Mr. Reginald A. Lorrain to undertake the pioneering of the wild head-hunting tribes of Lakherland in the interests of the Gospel of Jesus Christ. Feeling a definite Divine Call to this particular region, Mr. Lorrain approached two of the leading missionary societies of this country, urging them to undertake the responsibility of sending him out on this pioneering venture.

Neither of these missionary societies, however, would undertake the responsibility of extending their work to this remote region and after failing to gain their co-operation, feeling that God had called and He would provide, Mr. Lorrain founded a Mission specially to reach these people and known as the " Lakher Pioneer Mission."

With no human aid he started to make the needs of these uncared-for people known, and with Prayer and Faith left no stone unturned in order that these wild tribes might have the Gospel and the knowledge of Salvation through Jesus Christ.

He was led to give up his business career in London and to enter " Livingstone College " for a year's course of medical training, and in many a marvellous way Divine approval was shown by answered prayer, and supply of funds to establish the Mission.

On January 18th, 1907, Mr. Reginald A. Lorrain, in company with his wife, left England on their journey to Lakherland, and in due course after many adventures and perils by the way arrived amongst these savage hillsmen.

Removed from civilisation by three weeks' journey, and six days' journey from the nearest white man, these two pioneer Missionaries had first to pick up every word of this strange language, no white man having before resided amongst them ; they were then without a written language, and therefore there were no

books of reference to help. Thus without any human help or aid of any sort these two pioneer missionaries were, through the Power of God, enabled in the course of time to overcome the arduous task of reducing this strange and difficult language to writing.

Lakherland lies on the extreme edge of the British Empire; a few of the most northerly villages only owning a slight allegiance to British Rule, a greater part of the country being independent and ruled by their own chiefs in the various villages.

The Lakhers have no real religion of their own, they believe in a good spirit, evil spirits, and a great beyond. Each valley, and many gigantic trees, large boulders and water-falls are believed to be the abode of evil spirits to which they sacrifice domestic animals and fowls from time to time in order to keep this evil one in a good humour, and thus ward off the undesirable consequences of its bad temper.

The Lakhers have practically no knowledge of medicine, and when a person falls sick they resort to the sacrifice of some domestic animal or bird to appease the evil spirit which is believed to be the cause of the sickness, but they have no priest to perform this ceremony, each head of the household being his own priest. The animal or bird which has been sacrificed is then cooked and the flesh eaten by those members of the family present. By means of his medical knowledge Mr. Lorrain was enabled to gain the confidence of numbers of these people, administering medicine, and in all cases praying for God's blessing to rest upon the medicine administered whilst kneeling by the side of the sick one in the smoky and dismal hut, and thus helping them to realise to some little extent the power of God in the healing of their bodies whenever they would put their trust in Him instead of in the sacrifices to the evil spirits.

Kind deeds, kind thoughts, they sail away from port—and whither bound;
To hearts that ache, and homes where sorrow make—the daily round.
The Spirit Christ has shed, flows through it fresh and warm, more felt than heard or read.

The dwellings of these primitive people are situated in the highest elevation possible, and are never built in the valleys, thus enabling them to catch the cool refreshing breezes that blow from time to time, making life in the great heat far more invigorating.

When you go in at the front door of the house, which is on a level with the mountain side, and walk through to the back door, you find yourself gazing in a great abyss and perched up some ten to fifteen feet from terra-firma, so precipitous is the elevation.

The huts are built of split bamboo matted together, and stand on piles, in order that the floor may be on a level, for these tribesmen are not sufficiently energetic to trouble themselves about preparing the ground for building. Under the floor of these huts all the domestic animals find a night's lodging and realize that it is a desirable retreat from the elements at times.

A few earthenware pots and a bamboo basket or two seem to comprise the greater part of the household furniture, while on the verandah is fixed a nest for the fowls to deposit their eggs in.

Men, women and children all use tobacco to some extent, and often, when a mother wishes to soothe her few days' old infant she will take her pipe out of her mouth and place it between the child's lips, who greedily sucks at it and is quieted.

Both men and women wear their jet-black hair reaching far below the waist, the women tying it in a knot at the nape of the neck, while the men draw it up into a large knot overhanging the forehead, decorating this with hairpins made of brass and bamboo. The women wear a long petticoat reaching down to their ankles, similar to a hobble skirt ; the upper part of their bodies is covered by a small breast jacket prettily woven in artistic designs from their own grown cotton. The men wear simply a small loin cloth, but during the dry season, in order that they may not feel the great change in temperature, both men and women oft-times throw around themselves a large white or plaid cloth, which is wrapped round their bodies, one end being thrown over one of the shoulders. The men smoke a pipe with a straight stem, similar in shape to the ordinary English pipe, whilst the women's pipes have

THE DESERT SHALL BLOSSOM AS THE ROSE.

The permanent Mission Bungalow in Lakher-land built by our pioneer Missionary, Mr. Reginald A. Lorrain, with his own hands in 1914-15. The front part on which Tlosai is standing is the ten-foot verandah.

Mrs. Reginald A. Lorrain and Tlosai feeding the cows. The Lakher in the picture is Mawkha, the first school boy, a christian and school teacher.

Ima-paw ava lia ta pa, na mo pah y maw-
sy, na ra za tlo maw sy, na Kho pa la a vara
lia ta ama tah-pa hawta, a li lala mania ta
maw sy. ata no cha, lao mania pi ma y. Ima-
hmo kei apa rao pa ima ngia thai-pa hawta
ima hmo kei pa rao pa mania angia thaihra
ma y. molei pa aku pa bao na lia ta mania a-
chhi kha y, mo li pa lia ta mania pa chhahmag
y. Razy, hmo kei tao thei na sy, ro na-na -
sy; chha zawta na ei cha tlo ta. AMEN.

LAKHER PIONEER MISSION.

THE LORD'S PRAYER IN LAKHER WRITTEN BY A LAKHER SCHOOL-BOY AFTER ONLY ONE YEAR'S EDUCATION. 1911. (Laikhao)

a small water vessel at the base to catch the nicotine, and this nicotine-water is sipped by both men and women with much relish.

When a child dies, it is generally placed in an earthenware pot, which is partly filled with water and buried at some little distance away in the jungle. When an adult dies, the body is placed on a small stretcher and propped in a vertical position against the wall of the inside of the hut, the corpse being decorated with all the beads and ornaments which it possessed during life. Relatives and friends crowd the hut, whiling away their time by drinking beer brewed from rice, talking at the top of their voices whilst the nearer kin wail and lament the dead with cries that are indeed heart-rending, and which, to some little extent, describe the awful anguish of a lost soul.

After several days of drinking this rice beer in the presence of the dead, during which time the grave has been dug, outside or very close to the deceased's hut, the body is buried. It is carried out of the hut towards the grave, the flintlock gun of the deceased is fired into the air, whilst a sacrifice of some domestic animal is made so that the spirit of this animal may accompany the spirit of the dead to the world beyond, which is known to the Lakhers as the " A THIPA KHI."

By means of his medical knowledge Mr. Lorrain gained the confidence of many of these wild and sturdy hillsmen and whilst helping them bodily was able to preach to them Christ Jesus. But although numbers of the Lakhers were friendly, the confidence of all could not be gained, and it was not until the birth of a little daughter on September 18th, 1909, that the full confidence of the whole of the tribes was gained.

These savage people came up in great numbers from their outlying villages to see the first white babe that had ever been born in their country, and the first they had ever set eyes upon. So pleased were they that they conferred upon her the name of " Tlosai Zua Nô," which means " Princess of the Lakhers," and insisted upon her bearing that name for life. The acknowledgment of these missionaries in accepting this honour for the little one was much appreciated by the natives, and God used the advent of the newly born babe to seal the

friendship of the Lakher tribes with that of the missionaries of the Lakher Pioneer Mission, and from that time forth the work which had been exceedingly arduous became more successful than had hitherto been the case.

As soon as Mr. Lorrain had a slight knowledge of the language he endeavoured to get a few Lakhers together to learn to read and write, but this was no easy task. After many attempts he abandoned the idea for the time being, but what was his surprise to find that on the same day as this resolution was made God answered his prayers by sending in two men from a distant village who requested that he should teach them to read and write in their own language. These two men, whose names were " Mawkha " and " Laihnao," after learning their alphabet went back to their village for a short holiday, but on their return they brought back with them two of their friends, who also mastered the mysteries of their strange alphabet, after which another holiday was asked for. At the end of this vacation they all returned, bringing with them several friends, and in this way the first Mission School was gathered together until it had no less than some fifty tribesmen, all of which had to be supported with their rice, and these two missionaries made up their minds that by the Grace of God they would not refuse a single tribesman the opportunity of learning to read and write in his own language if they could possibly help it, and up to the present time God has never failed to supply the need, although at times it has meant much self-denial on the part of the missionaries.

God, however, led them on their way, shedding His blessing upon them and the work, upholding them in times of trial and distress until in 1920 there were no less than some two hundred Lakher tribesmen who could read and write in their own language in a way that would do credit to any English schoolboy of similar age and with far greater opportunities.

Three months after the founding of this Pioneer Mission Station the Indian Government found it expedient to send a punitive expedition to punish some Lakhers living twelve miles from the pioneer station for accumulated offences before the Mission had reachedthe field, and one of the officers, Lieut.-Col. G. H. Loch,

at the head of the expedition, visited the Station at its very commencement, even before the building of the temporary Pioneer Mission bungalow was completed.

Some three years after this, this same officer was visiting the country for the second time, and took more than exceptional interest in reviewing the past work of the Mission and very kindly promised to write his impressions of the work for publication, and the letter below will speak for itself as the candid opinion of a British officer who knows the Lakher people and country, and whose word should help us to put forth our utmost energy and consecration in the uplifting of these people :—

April 18th, 1911.

MY DEAR MR. LORRAIN,

You ask me to write something about my impression of your Mission at Sherkor since my last visit and I gladly do so. THREE YEARS AGO, as you will remember, I passed through Sherkor for the first time on my way south to Tuipang, when the column that was proceeding south to Zongling village, to punish them for their accumulated offences against our own people, was concentrating. You were at that time very much in the "PIONEER" Stage and are so now for that matter—though there is a good deal of difference apparent between that time and this.

At that time, I will confess from what I had previously seen of the Lakhers, I came to the conclusion that a more unpromising type of people to work amongst as a missionary could hardly be conceived. They were, I think, the most indolent people I had ever come across. The Lushais (a northern neighbouring tribe) were paragons of industry compared to them. I do not blame the Lakhers for their laziness if they can live and thrive without being industrious—but I mention it, as amongst such people Mission Work does not involve the preaching of the Gospel only, but brings with it necessary, wholesome work for the Mission, in fact the Gospel of honest work as well.

The Lakhers are a self-contained people with few wants that cannot be satisfied from within, and if the Mission is also self-contained and can do such as the erection of school building, etc., without outside assistance, so much the better for the Mission.

This year, when I visited the Mission, you had seventeen boys in the School (and several others away on holiday) twelve of whom could read and write well, and some of them could manage simple arithmetic, the remainder were still in the preliminary stages with their primers. One thing that struck me was the BEAUTIFUL HANDWRITING, better I should say than most English boys of a similar age, and with far greater opportunities, were capable of doing. I had much pleasure in hearing your schoolboys sing, which they did well, they seem to have a natural aptitude for this, as indeed their neighbours the Lushais also have.

I was glad to see, too, that most of the boys were cleanly turned out, and took some pride in being so. I put cleanliness next to

Godliness for the people of these hills, and I have always held that the more we impress upon them the necessity of being clean the greater their self-respect, and once this is attained other things will assuredly follow.

I noticed the absence of girls in your classes. I suppose it is too soon yet in the history of your Mission, but I am confident that, with your wife, who knows the language so well, and who is so sympathetically inclined towards the people, it must be the wish of both of you that girl students will come in time.

If we are really to improve the home surroundings of these hill tribes, we must educate the women and work through them.

Women may not have, in these hills, the same influence amongst the community or in family life that they possess in more civilised countries, but I am confident that the more we civilise and raise the status of the women the better the condition of the people will be, both from a material and moral point of view.

THE DISPENSARY in connection with your Mission should prove to be a great factor to its success. There is nothing that these hill people appreciate more than medical treatment. They are without any remedies, even of the most simple kind, themselves, and a great deal of suffering can be obviated by timely and comparatively simple treatment. From the numbers you now treat (126 cases in January, 1911), I should say that you will find this branch of your Mission will rapidly expand.

I am glad to hear that your LAKHER DICTIONARY is progressing, and that your GRAMMAR of the language is completed.

LOOKING AT IT ALL ROUND, I think that your Mission may fairly be said to be past its most difficult stage, and although there may be disappointments ahead, still, with perseverance and tact, I feel confident that these will be overcome.

THE ONE NEED OF YOUR MISSION IS BUILDINGS OF A MORE PERMANENT CHARACTER, less liable to be damaged by the weather, and more of an object lesson, once they are constructed, to the people amongst whom you live. The better ordered, the cleaner and the more "pucka" (substantial) your Mission buildings, the greater the lesson they will silently teach. ALL THIS I KNOW MEANS MONEY, BUT THIS SHOULD BE FORTHCOMING ONCE YOUR APPEAL TO THOSE AT HOME, ABLE AND WILLING TO GIVE, IS MADE KNOWN.

Believe me, Yours sincerely, G. H. LOCH,
Lieut.-Col. (Indian Army).

These far-off stations are very expensive, for so much of the food has to be brought across country from Calcutta. Everything has to be carried over the mountains on men's backs, for there are no decent roads, and transport is a very costly thing, the country being very wild and far removed from civilisation by three weeks' journey. Flour, the price of which in this country is about threepence a pound, has been raised to one shilling and twopence a pound by the time it has been transported to Saikao, our Pioneer Mission Station

in Lakher ; thus the loaf of bread which we buy in this country for tenpence, costs our missionaries the heavy sum of about five shillings, and then the making and baking has to be done by the missionary's wife. The only light available is the oil lamp, and kerosene oil, which can be bought in this country for one shilling and eightpence per gallon costs our missionaries the enormous sum of about five shillings and sixpence per gallon. These two items are absolute necessities and go to prove how handicapped our missionaries are in dealing with the great work that lies before them in Lakher with insufficient finance and exceedingly heavy expenses which must be met.

Far removed from civilisation as this lonely pioneer station is, it behoves us well to remember what the life of a pioneer missionary means. In this land where the milkman, the baker, the fruiterer and greengrocer, and butchers call at our door morning by morning and take our orders for the day, we are sometimes likely to forget the blessings with which we are surrounded, but in Lakherland there is no baker to call for orders. If bread is needed to be eaten the wife of the missionary must make it herself. If milk is wanted cows have to be kept and milked regularly. The daily water supply has to be fetched from the stream which means three-quarters-of-a-mile journey for each bucketful, and which is reached by a descent of some 300ft., not mentioning the difficulties of ascent with the life-giving fluid. There is also the possibility of our missionaries running out of stores, seeing that an order for a consignment takes many months from the time the order leaves Saikao until the goods are received there. Thus one is always bound to think many months ahead at least.

Such is pioneering in the wilds of Lakher ; but what do we not owe to our Bibles and the words of comfort they bring to our soul, how it speaks to us of salvation through our Lord and Saviour Jesus Christ ? Cannot you, my brother, my sister, deny yourself something to send to these benighted heathen the Gospel of Peace, to which you owe so much ? On that Great Day, when all settlements are made between God and man, if you will but assist in this great effort to lead out these

promising tribes of wild head-hunting men, you may have the privilege of hearing hundreds, yea, tribes, of these your dusky brothers and sisters blessing you before our Saviour for sending to them His most glorious message of Salvation and Love !

Launched in Faith, in obedience to a Divine Call, all fellow Christians who read this book are asked to join fervently in prayer and help forward this needy work with their pecuniary gifts, that God may pour down His blessings upon this effort to reap the harvest for the Lord in the wild jungles of Lakherland.

" Bring ye all the tithes into the storehouse, that there may be meat in Mine house and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

—*Malachi iii. 10.*

The Lakher Pioneer Mission was founded for the express purpose of giving to this hitherto unreached tribe the Glorious Message of Salvation and God's Word, and to claim them for the Kingdom of Christ before Hindooism had laid its grip upon them. For if these tribes had been left without the Gospel—which they are so ready to accept—they would most probably, as time went by, have embraced the Hindoo religion, and the golden opportunity of giving them the Glorious Gospel of Salvation through Christ Jesus would have been lost for ever.

That this is no imaginary danger is well attested by the following letter from Lieut.-Col. John Shakespear, the retired British Resident Officer of Imphal, Manipur State, Assam, who is believed to be the first European who ever visited the country of these interesting people, and this letter was written to the treasurer of the Lakher Pioneer Mission at the very commencement of its foundation.

August 23rd, 1905.

My Dear Sir,

I have received a little paper about the Lakher Pioneer Mission and am very glad to hear that this tribe is about to have the benefit of a Mission of their own, especially as a brother of my old friend, Rev. J. Herbert Lorrain, is to conduct it.

I am particularly interested in the Lakhers, as I was the first to explore their country and to take it over on behalf of the British

Government. To be accurate, I should say to take over a part of their country, for the Lakher villages extend to a considerable distance beyond our border. The Lakhers are not the original inhabitants of the country they now inhabit, but immigrants from the Chin Hills. They are less intelligent than the Lushais, and less anxious to be educated, but when they have a Sahib of their own I feel sure they will progress. The Lakher villages, which are administered from Lungleh, are rather difficult to get at from that place, and their language being different, they have not received the same amount of attention as the Lushai inhabitants of the district, but I feel sure that Mr. Reginald A. Lorrain will find them pleasant people to work amongst.

Your remarks as to the danger of these hill tribes becoming Hindooised is very real, and Manipur is an instance in point., The Manipurese have become Hindoos within historical times, and are more bigoted than the highest Brahmins of Hindustan. The result is such as to make it incumbent on everyone who has the interests of the Hill people at heart, irrespective of his own religious views, to exert himself to save other tribes becoming Hindooised.

If I can be of any use in supplying information I shall be glad to answer any questions sent me.

. . . . . .

Wishing you all success in the work,

I remain, yours faithfully,

(Major) JOHN SHAKESPEAR,

(now "Lieut.-Col.," retired.)

The Rev. James Mountain, D.D., in speaking at the May meeting of the Lakher Pioneer Mission, held at Sion College, in 1913, said :—

It was my privilege to take the chair for Mr. Lorrain at Keswick last July, and in the account of the work of the Lakher Pioneer Mission, I was then deeply interested, and have been more interested since in that graphic account lately published, and which, I hope, you have all read in Mr. Lorrain's excellent book, entitled "Five Years in Unknown Jungles" (Lakher Pioneer Mission, Publication Department, 23, Burgoyne Road, South Norwood, London, S.E.; 6s. 6d. post free). In reading it myself I was reminded of Livingstone, Williams and Carey, and men of that description, and it is perfectly evident that we have with us to-day in the presence of Mr. and Mrs. Reginald A. Lorrain, a hero and heroine in the service of the Lord Jesus.

There are FOUR REASONS why I have a special sympathy with the Lakher Pioneer Mission.

Firstly. It is pre-eminently a GOSPEL MISSION—there is nothing of the Higher Criticism in it; if there was, I would not give a penny to it or speak a word in its support. You may depend upon it that Mr. Lorrain believes in the Bible, in its inspiration and integrity, and that the authority of God is upon this Mission of Divine love, Divine tenderness and pity, for nothing else will meet the need of the native.

Secondly. It is a SPIRITUALLY CONTROLLED Mission. When we look at our friend, Mr. Lorrain, he does not seem a robust man, and his wife appears delicate, and when we realise that they went that long and terrible journey—three weeks' journey from the point of civilization—and dared to go amongst these wild men and women with their lives in their very hands, I say it is apostolic—it is simply heroism of the highest kind—and I confess that as much as I admire the great Missionary Societies I admire still more—and I cannot help it—our brother and sister who have gone alone.

Then, again, I would like to remind you that these Missionaries did not seek a guaranteed stipend before they went out, nor influential committee to give them prestige and authority, and so forth. While we admire men who go out with their stipend, and guarantees, and committee at their backs we must have a feeling of special admiration for this young man and his wife, in going straight out without any stipend to depend upon and without a committee to give them prestige.

Thirdly. This is a MISSION OF FAITH AND PRAYER—our friend resorted to no worldly methods of getting money. They got it because their Prayer of Faith was heard, their work has been hard and it is such hard work as this that has brought this meeting together to-day.

Fourthly. I have special sympathy with this Mission because it is a Mission of SUPREME DEVOTION. Why! The fire of devotion is burning in the hearts of our brother and sister, and I am perfectly certain they are fully entitled to your confidence, your prayer, and your financial support.

The Lakher Pioneer Mission seems to me to correspond largely with the Mission of Paul and Silas to Phillipi. They crossed the Agean Sea and went into Phillipi alone; they were the first to introduce the Gospel into Europe. Our friends here have been the first—the very first—after a long sea voyage and land travelling to carry the Gospel to Lakherland.

But they have done what Paul and Silas did not. Paul, great as he was, did not reduce the language to writing. Our friend Mr. Lorrain has done it, he has compiled Dictionaries, Grammar, Primer, Hymn Book, a Catechism on the Substance of the Bible, and besides this has translated the Gospels into their language.

Why! the work is tremendous, and if you know anything of Missionary and literary work you must say that our friends have done the work of six workers, and from my heart I wish them God's Blessing, great success, and I sincerely hope that all the needful funds will be supplied.

We ought to thank God for this hero and heroine of the Cross from the very depth of our heart.

I truly commend this Mission to you, give liberally, and pray for the success of the work of our friends in Lakherland.

The Lakher Pioneer Mission is now in its sixteenth year, and is firmly established, and the work has been greatly blessed of God in the past and acknowledged by Him, which is shown by the fruits that have resulted

TRANSFORMED SONS OF HEAD-HUNTERS.

Our school boys at Saikao (or Sherkor), Lakher-land. The young man in the centre at back is Thytu, our first Christian convert of 1910, now master of the school. The two lads on the left (Khidia) and on the right (Leipô) are pupil teachers. The lad holding the slate (Laikhei) has promise of great things.

Chaihu (*right*) and Lailia (*left*) as they were when they entered the Mission School.

The same two lads as they were after a short training in the Lakher Pioneer Mission School. Now both Christian learners. Chiahu has since served a year in France during 1917-18 in a Labour Battalion.

TRANSFORMED SONS OF HEAD-HUNTERS.

from this endeavour. Up to the present time the work that has been completed through the Grace of God by our missionaries, Mr. and Mrs. Reginald A. Lorrain, is admitted by all true sympathisers as astounding, for during this period the Lakher language, which was without sign or character of any kind, has been reduced to writing.

Two large dictionaries, the

ENGLISH-LAKHER DICTIONARY, containing between 10,000 and 15,000 references ;

LAKHER-ENGLISH DICTIONARY, containing between 10,000 and 15,000 references ;

have been compiled, and a complete

GRAMMAR OF THE LAKHER LANGUAGE

has also been made, thus giving to the world for the first time another of its languages reduced to a written form to swell its already long list of languages, and these works, which in themselves are a stupendous task, do by no means comprise the work that has been accomplished, for besides these the arduous task of translating

THE NEW TESTAMENT

has been almost completely accomplished, and the books of the Bible translated and in print are as follows :—

Gospel of St. Matthew.
Gospel of St. John.
Acts of the Apostles.
Epistle to the Romans.
First Epistle to the Corinthians.
Epistle to the Philippians.
Epistle to the Colossians.
First Epistle to the Thessalonians.
Second Epistle to Thessalonians.
First Epistle to Timothy.
Second Epistle to Timothy.
Epistle to Titus.
Epistle to Philemon
Epistle to the Hebrews.
General Epistle of James.
First Epistle General of Peter.
Second Epistle of Peter.
First Epistle General of John.
Second Epistle of John.
Third Epistle of John.
General Epistle of Jude.
The Revelation.

Making the New Testament complete save for the Gospel of Mark and Luke and the Second Epistle to the Corinthians ; the Epistle to the Galatians and Ephesians. All the above have been printed by the British and Foreign Bible Society and are in general use amongst the Lakhers.

OLD TESTAMENT portions translated :—The Book of Jonah and part of Psalms.

Books in the Lakher language compiled on the Christian faith :

Hymn Book. (First Edition).
Hymn Book. (Second Edition).
Hymn Book containing 174 selections. (Third Edition).
Catechism on the Substance of the Bible.
Learners' Catechism.
Primer of Christian Knowledge for Sunday Schools.
Text Book on Baptism and the Lord's Supper.
Rites and Ceremonies of the Christian Faith, being mostly translations from the Book of Common Prayer.
Daily Words (booklet).
The Great Tribunal (booklet).
Jesus the Great Sin Bearer (booklet).
The Way to Heaven made plain (booklet).
Two Tracts in Lakher issued by the Scripture Gift Mission.

SCHOOL BOOKS in the Lakher language compiled :

Primer. (First Edition).
Primer and Reader. (Second Edition).
Arithmetic. Book I.
Arithmetic. Book II.
Geography (in Three Parts).

Besides the above works

SCHOOLS

of Lakher tribesmen have been established, and whereas in the year 1908 there was not a single Lakher who could read and write in his own language, now there are some 200 tribesmen who can read their Gospel in their own language, and write a letter worthy of a well-educated young man. God has crowned the work with the greatest of His blessings by giving to the Lakher Pioneer Mission during the early years of its existence of uphill work OVER ONE HUNDRED CONVERTS to the glory of His name.

Does not this appeal to your minds as a splendid opportunity for us to extend the Kingdom of our Lord and Master and to help forward the work which He has so much blessed in the past to these poor benighted brothers and sisters of ours by sending forth the glorious light of the Gospel with more fervent effort than ever before? Surely His Word, which has sent such a ray and beam of joy through the whole of our lives, should through us radiate its beams of joy upon these promising wild hillsmen, giving to them the blessed hope of a better life hereafter ?

The Lakher Pioneer Mission is free from all debt, but it is badly in need of immediate consecrated help to meet the ever-pressing demands of Further India. A permanent bungalow, also school and meeting house have been built by Mr. Lorrain in Lakher, and a sum of £300 a year is needed for the supplying of food to the

[Tear this out and enclose with your Cheque, Postal Order or Notes and oblige.]

LAKHER PIONEER MISSION.

FURTHER INDIA.

To Miss Alice S. Denning, *Hon. Sec.*,
Lakher Pioneer Mission,
23, Putney Common, London, S.W. 15.

Date 192

I have pleasure in enclosing Cheque. / Postal Order / Notes *for £* : : Subscription / Donation

for the work of Mr. & Mrs. Reginald A. Lorrain amongst the wild tribes of Further India.

Kindly acknowledge the same by (*) post and also in the next quarter's Magazine, "The Lakher Pioneer," under the receipt number.

Yours sincerely,

Full Name .....
(Kindly state whether Rev., Mr., Mrs. or Miss)

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* Unless otherwise instructed all receipts will for the present be sent by **half penny post.** Sums less than 1s. will not be acknowledged by post.

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[illegible] Recording Angel above, and you are asked earnestly to accept the privilege—for it is a great privilege—of helping forward this unique work in the far-off wild jungles of Lakherland.

You will find inserted in this little book a subscription form. You are invited to fill this in, stating the amount you feel led to subscribe to the furtherance of God's Kingdom in this great lone land.

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Books in the Lakher language compiled on the Christian faith :

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Hymn Book containing 174 selections. (Third Edition).

existence of uphill work over one hundred
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The Lakher Pioneer Mission is free from all debt, but it is badly in need of immediate consecrated help to meet the ever-pressing demands of Further India. A permanent bungalow, also school and meeting house have been built by Mr. Lorrain in Lakher, and a sum of £300 a year is needed for the supplying of food to the schoolboys of the Lakher Mission School, and any friend may keep their own Lakher schoolboy for the space of one year for the sum of £6, at the end of which time he will be able to read and write in his own language ; read his New Testament and have the benefit of one year's Christian influence, and may be, won for Christ.

The need of travelling from village to village throughout the length and breadth of Lakherland is of very great import that the whole of the tribes may hear the glad news of Salvation through Jesus Christ. Travelling is very difficult in these precipitous and rugged mountains, where very little more than mere goat-paths are available, and where the mountain pony is indispensable. Unfortunately, one of the Mission ponies had lately died, and another pony must be purchased to take its place ; also the sum of £100 is needed yearly for the itinerating expenses to these far distant villages.

My dear reader,—You have read this little booklet—You have read the wonderful way in which God has blessed the work—You have read the needs—You may be unable to go with the message of Salvation to the heathen yourself, for God may not have called you to do that, but

READING MEANS RESPONSIBILITY,

and your responsibility has been recorded by the Recording Angel above, and you are asked earnestly to accept the privilege—for it is a great privilege—of helping forward this unique work in the far-off wild jungles of Lakherland.

You will find inserted in this little book a subscription form. You are invited to fill this in, stating the amount you feel led to subscribe to the furtherance of God's Kingdom in this great lone land.

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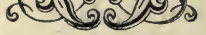
My reader, the time is short ; the Master is soon coming again ; His last command was "Go ye into all the World and preach the Gospel to every Nation" ; if you cannot go yourself you can help others to tell the good news for you, for over there in far-off Further India amidst demon-haunted jungles your wild hill brethren are

Dying, yes, dying in hundreds, a heedless, despairing death,
Can you not hear them crying, pleading with bated breath ?
"Will no one contribute to give us the Light,
Must we perish in darkness, darker than night ?"

Dying in cruel bondage, with none to set them free,
Though the chains of ignorance and sin are galling so bitterly.
The Saviour has freed us all we know,
Yet no man careth to tell them so.

Dying ! ah ! it is easy, unheeding the Master's call,
To sit with folded arms and sing, "Oh ! Crown Him Lord of all."
But where are the gems to lay at His feet,
That shall sparkle some day in His crown complete ?



The permanent Mission School and Meeting House built by our pioneer Missionary, Mr. Reginald A. Lorrain, with his own hands in 1916. The front portion of the building is the Meeting House, capable of holding 120 persons. The back portion is the School room capable of holding 50 pupils, with desks and forms.

A difficult point to traverse across a precipice on a Lakher path over which the Gospel has been taken.

Mrs. Reginald A. Lorrain with baggage by a dug-out on the banks of the Kernaphuli River. Tlosai (aged 2 years) may be seen on a Lakher's back. The Lakher is Thytu, now master at our school, and first Christian convert in Lakher (*see his photo on page* 19).

THROUGH JUNGLE WILDS.

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